~~121~~ Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
4
AV3 Dard AV3
Burushe AV7

D 805 D [178] The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Sooepi (*Great month*).
Safar.	Shokudder.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyūl (*Small festival*).
Tlooi ishpo (*Third sister*).	Miâna (*Intervening*).
Chot ishpo (*Fourth sister*).	Gânyūl (*Great festival*).

D B 821 The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823 D B 776 The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rooé. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

D B [828] D B 776 787 784 In Gilgit, Hunza, and Nager the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

~~121~~ Biddulph G-3 (1873-1878) 1880 ~~AUI Afghanistan AUI~~
4 Av 3 Dard Av 3 Burushe Av 7

when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 16.